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bove the horizon, and the sky is clear, may measure its distance from some one of these stars; and, looking at his table, will know what o'clock it is at that time at Greenwich. Looking then at his own watch, he knows what o'clock it is in the ship's place, and the difference of time is the ship's longitude from Greenwich.

Suppose the sailor to see the Moon and the first of the Eagle above the horizon, at eleven o'clock at night by his watch. He measures the distance between the Moon and this star, and finds it to be eighty-four degrees fifty-two minutes: and, looking at his table, he finds that when the Moon is at this distance from the star, it is midnight at Greenwich. Being in the Atlantic, he is to the west of Greenwich, and the difference of time being one hour, he knows that he is fifteen degrees west longitude of Greenwich. Thus the use of the stars is very great, and may save many a fine ship from destruction. Mothers, whose sons are designed to go to sea, cannot therefore too often make it their amusement, to point out the principal stars, and thus prepare them for one of the most important services in their future life.

A mother may also, by a pleasant amusement, make the daily motion of the earth very familiar to her children. She may take an orange, and holding it between the thumb and fore-finger of her right hand, so that the thumb shall be on the place where the orange grew to the twig, and the finger on the opposite point, she may turn with her left hand the orange round and round, the middle finger of the left hand being underneath the orange, and drawn from the right hand. The point where her fore-finger is, she will call the north pole of the orange; and the point where the

thumb is, she will call the south pole of the orange. The line directly under the fore finger and thumb is the meridian; the part to the right hand of this line is the eastern, and to the left hand is the western hemisphere. She may now cut the rind of the orange with a knife from the point of the fore finger to the thumb in twenty-four places, each cut being as nearly at equal distances from the cut on each side as her eye will permit her to judge. Then taking a point at little more than a third of a semicircle from the north pole, let it represent London: and she may shew how London goes round her fore-finger, describing a smaller circle than places at a greater distance from London. Taking a point at equal distances from the two poles, or from her fore finger and thumb, by holding her knife properly, she will cut the orange so, that the circle will be at equal distances from finger and thumb: this she will easily make the children perceive to be the greater of the circles, in which a point can move round, and this she will call the equator. To go from London to the south pole she will shew them, that they must cross the equator: and when they hear of a place being south of the equator, she will tell them, that it must be on their orange between their thumb and the line drawn upon it for the equator. She will speak of these lines every day to her children; and, as they grow up, the ideas of north pole, south pole, equator, and meridian, will be perfectly familiar to them.

(To be continued.)

For the Belfast Monthly Magazine.

OPENING the Magazine for the last month, I turned over to

the article under the title of "Party-spirit;" and having gone through the remarks, I immediately considered them as well deserving of notice. The subject of this letter is indeed interesting; and, as the question is one on which a difference of opinion, though natural, is yet much to be lamented, I consider it the duty of your correspondents to promote, as far as they can, correct ideas on so important a subject.

This writer begins in a tone of distress and alarm! He laments the mutual animosities, and "the spirit of party" that he says has overspread this whole country; and he foretells from such a state of things, if not speedily remedied, some dreadful nameless explosion to be near at hand!

The "Observer" himself stands aloof from *all* parties. He views with severe and anxious eye the scene of contention from which he has escaped, and remarks with freedom on the violence of the opposing factions. *Tros, Tyrusve*—Orange and Anti-Orange, are each remarked upon in turn, and their several excesses condemned by the "Observer." From the high censorial bench on which he has placed himself, he distributes reproof with a liberal, and nearly an equal hand, upon the heads of one party, and then of another. The Orangemen he distinctly condemns, and traces to this faction "much of the divisions that agitate the country; though they would long since have sunk, if they had not been raised into importance, by an absurd opposition* from the *other party*." He reproves the former as a faction full

of venom, suspicion, and malice; and the Anti Orange party as too confident in the rectitude of their own cause, while they injure it by immoderate zeal, and by abusing its worthiest friends. On both sides he finds every thing to complain of. "They appear to think," says he, "that moderate measures would not answer now; and that every thing should be *carried with a high hand*. The Orangemen charge their opponents with disaffection; the Catholics seem determined to carry their question *at the point of the bayonet*, and to beat down by *senseless menace* and *scowling defiance* whoever will not run with them to *every extreme of infatuation*, through *thick and thin*," &c. &c.

Quorsum hæc?—

As, however, this elegant writer declares himself the "friend of Catholic emancipation," I shall not be "bigot" enough to believe him a foe.

But though I cannot suspect for intended hostility, a man who professes friendship, I shall not hesitate to declare, that I consider his interference not only unserviceable, but calculated at this time, to do positive injury to the Catholic cause. The "Observer," indeed, has laid it down for certain, that the Catholics themselves† are the worst enemies of their own cause, by their "immoderate zeal and violence;" though if Protestant support be the strength of this cause, the men that labour to

* Is not the Orange system a grievance, especially upon Catholics? Is it then "absurd" to petition against it?

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† The opinion that Catholic leaders do not really wish for the "emancipation" about which they clamour so loudly, is maintained by the *lemon-man* in the Newry Telegraph, with singular powers of reasoning!

justify the withholding such support, seem at least co-operating in the hostility.

However, without questioning here the correctness of the explanation given by this writer, for the alleged Protestant defection from the Catholic cause, supposing it quite certain that he has succeeded in "discovering the real source" of this evil, may we be allowed to ask, whether this same "intemperance" of Catholic leaders *ought* to have had such an effect? May we be allowed to question whether the "Observer" himself should have thus harked in with the cry, or if he would not have better employed his literary talents by recalling those fickle men, whom a few loud speeches have terrified from their post, or seduced into the ranks of the enemy?

The Catholic cause rests on the immoveable basis of justice and national policy, and is not to be shaken by the accidents of peace or war, of danger or security, of weakness in a government, or insolent power. This cause ought to be advocated on principle, and on its own merits; and advocated notwithstanding the occasional violences into which those who suffer by its delay, are sometimes betrayed. Nay, this very "intemperance," so natural to men insulted under their sufferings, should point the censures of this writer against its first cause, the system that oppresses the Catholic, and cherishes his enemy! Complete emancipation would silence Catholic intemperance, *by removing the causes*, and this indeed is the only way by which it *can* be silenced. The "Observer" thinks otherwise; and in his friendship for Catholics, half justifies the government in upholding their sworn enemies; and in return for their importunate zeal, and

in punishment of Catholic importunity, conspires with his friends to throw back for twenty years more, a cause for whose delay no reason can now be assigned, except the famous reason of Lord Moira for not changing the ministers—namely, "because there remains no objection to this necessary measure!"

I cannot be brought to think so badly of the sincerity and the good sense of Protestant friends, as that they now consider Catholic intemperance a *greater grievance* than the necessary and subsisting cause of this intemperance. Catholics have received much provocation through the unpunished offences of Orangemen, through an insidious cry for "securities" against unexisting and impossible dangers; they have been irritated by causeless and vexatious delays. Catholic violence is not altogether without extenuation; and as far as it is criminal, let those answer for it who have provoked it. Let it not be assigned as a cause, to its enemies for continuing the same provocation, and to its friends for withdrawing their friendship!

It is extremely doubtful, that the Catholics have lost many of their enlightened and steady friends by a little occasional violence in their leaders. I cannot find that any number of those grand jurors who have sounded the late alarm against the Board, were ever very friendly to the Catholic body, or active in their cause. The friends to Catholics acquiesced in the general principle of religious liberty, and even emancipation. *Such* friends, (if sincere) have not seceded from so good a cause; and will not be turned from the straight line of right, by the alarm trumpet of a few grand jurors. The real friends, in the Protestant press and people, will go on with their Catholic brethren

ren in this NATIONAL CAUSE. They will adhere to the principle of emancipation the *more* steadily because new difficulties have arisen in the way of its success.

Hitherto the Catholic question had been *simple*. It involved merely the one principle of religious toleration. But its unity and simplicity has, by the arts of enemies, been violated and perplexed; and it is now sought to be made a question of "terms." The Catholics must give *so much* of their religion for *so much* of civil franchise; and on these "conditions" even the Anti-board petitioners, nay, Orangemen themselves, will now assent to the *principle* of "religious liberty." However, it so happens that the Catholics, (who are the best judges of their own sufferings, and of the religion for which they are suffering) do unanimously reject this compromise as unworthy and unnatural. They declare, one and all, that they cannot accept emancipation on these "terms." In the rejection of this compromise they are as unanimous as they ever were in pursuit of emancipation; and they would hold the enactment of a statute of emancipation, coupled with those restrictions on the priesthood, as a real persecution, and a tyranny over conscience! The cause of emancipation, therefore, is now identified with the rejection of these "securities"; and the friend to emancipation, who wishes to do a "practical" good, and to be *really* a "friend," will go on with the cause through all its difficulties.

I may perhaps appear to have diverged from the main point in these last observations. However, I consider them important; and I cannot but suspect that the question of "securities," about which the "Observer" is quite silent, does yet form the chief scruple with the Pro-

testant "seceders." For I cannot conceive it possible that mere violence and importunity on the part of a people, for the recovery of their just rights, *can* be a motive, or even a plausible pretence for the secession of their ancient and zealous friends.

"Yet," says the writer before me, "why this *immoderate* zeal and impatience in pursuit of an object that, when attained, *can benefit only in an indirect and partial manner the great mass of the Catholic population?*" On this I shall offer a few remarks, with which I shall for the present conclude.

In estimating the oppressive character of the Anti-Catholic system, I shall not go into any detail of those disabilities by which, in violation of ancient and of modern treaties, it strips of his natural rights every Catholic subject. I shall not enumerate the various situations of command, of honour and emolument, to which the Catholic is not admitted nor admissible, however worthy. Let it be even said, (though it is most false) that these disabilities on the few, do not affect the mass of Catholic population. One thing will not be contested; the *principle* of Catholic exclusion is *comprehensive*, and reaches all, from the highest to the lowest ranks in that proscribed community. This principle is SUSPICION OF THE CATHOLIC AND OF HIS RELIGION. Conformably to this jealous system, the Catholic, of any rank, may not exercise the forms of liberty that are left him, till he first exculpates himself from crimes and principles, which if he held, he were unworthy to live! "Swear" says the code of Duigenan, "Swear, you Catholic, that neither murder, nor fraud, nor perjury, nor rebellion, form any part of your religious creed! Swear

this, and you shall have leave to vote with your landlord!" I have witnessed the Catholic peasant groan with indignation at the remembrance of this disgrace, which his unlettered mind apprehends but too well, and his honest heart feels too sensibly. What Catholic so low, that does not smart under this degrading bondage? What Catholic so depressed as not to sigh for its termination? Or where is the "zeal" that can be called "immoderate" for the overthrow of a system like this?

If the Catholics have offended this Protestant gentleman by their indecent impatience under oppression, I would ask him has he (however watchful and attentive he has been to Catholic affairs) endeavoured to *feel* as a Catholic *must* feel? For this he should imagine *himself*, (as the Catholic *is*) distrusted by the state, and his religion dishonoured, not merely by exclusion, but by slanderous and perpetual suspicion. Let him suppose this his religion, that teaches every virtue, arraigned as a system *professing wickedness*, and himself, for obeying the dictates of conscience, pronounced in the name of the British Constitution, for ever incapable of freedom! Let him imagine the case of the Catholic *his own*, and perhaps he may become more indulgent towards Catholic "intemperance." Perhaps he will admit for true that maxim laid down by a Protestant whose friendship has not varied—that "*for a people so oppressed, every thing is moderate that is within the law.*"

Against whom have the Catholics been violent? What known friend have they reproached? Or whose favours have they repaid with ingratitude? Let us have clear and particular answers to these questions, and then the public will judge whether the "Observer's" essay on "party-spirit"

need have been lengthened so much for Catholic improvement, and if the cause of justice, of peace, and of Ireland, should have been degraded by a comparison with the professed intolerance and qualified allegiance of a hostile ascendancy!

I would willingly add a few remarks on what this writer has said, or rather on what he has *omitted to say*, on the subject of an independent press. But as I have trespassed too far already on the pages of the Magazine, I shall reserve this part to another opportunity.

HIBERNUS.

For the Belfast Monthly Magazine.

The Inspector.

NO. VI.

THAT many of the foibles which we blame in the fair sex, take their rise from the manner in which they are treated by us, is an assertion, the truth of which few will attempt to deny. They possess a certain pliability of soul which, with proper care, might be moulded into every thing that is amiable: but this very circumstance is perhaps one of the chief sources of those errors into which they sometimes fall, and by laying them more open to the poison of flattery, defeats the happy purpose for which it was intended. Youth and beauty, among females, are calculated to make an impression on every man whose organs are properly constructed, but it often happens that the impression is destroyed by vanity and affectation. In the higher circles of society, this observation is frequently seen verified to a disgusting degree, if the follies of fashion have not completely annihilated sensi-